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THE

JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. E. R. McGREGOR, A.M., EDITOR.

נָחָמוּ נְחָמָו עַמִּי יָאמֵר אֶלְהֵיכֶם: Is. xl. 1.

ἡ σωτηρία ἐξ τῶν Ἰεδαίων ἐγίν. JOHN iv. 22.

Through your mercy they also may obtain mercy. ROM. xi. 31.

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NOTICE.

THE RT. REV. CHARLES P. MOLVAINE, D.D., of Ohio, the REV. ALEXANDER T. MCGILL, D.D., of the Western Theol. Sem'y, Pa., and the REV. JOHN FORSYTH, JR., D.D., of the College of New-Jersey, have accepted of their appointment to be the ADJUDICATORS on the Essays treating of the CHARACTERISTICS AND LAWS OF PROPHECETIC SYMBOLIZATION, as they are presented by Mr. Lord in the Theological and Literary Journal. Three premiums, amounting to seven hundred dollars, are to be awarded for the best three Essays. Writers will send their Essays to the care of Franklin Knight, publisher of the Theological and Literary Journal, 140 Nassau street, New-York.

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THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

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FRIENDS OF ISRAEL SOCIETY.

ANY lady can become an annual member of this Society by paying fifty cents into the treasury in advance; three dollars constitutes a Life Member; five dollars a Life Director; ten dollars constitutes a clergyman's wife an Honorary Member for Life.

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Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

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AMERICAN SOCIETY FOR MELIORATING THE CONDITION
OF THE JEWS.

THE annual sermon before this society was delivered on Sunday evening, May 9th, in the Dutch Reformed church, Lafayette Place, by the Rev. W. Ramsay, of Philadelphia. A large congregation was present. The proceedings were opened with prayer by Rev. Mr. Gordon; after which the report of the Secretary was read, stating that, during the past year, the receipts, including the balance from the previous one, amounted to \$12,619; that 7 regular missionaries, 4 colporteurs, 3 students, and 3 or 4 agents had been employed; more than 1,000 Jewish families had been visited, upwards of 100 of whom were induced to attend the preaching of the missionaries; about 100 Bibles, the same number of Testaments, and a large quantity of tracts had been distributed. Also, that 7 adults had professed faith in Christ, and 10 were reported hopeful converts; and that those Israelites that had been converted during the last two years, all of whom are of a respectable standing in society, have adhered with firmness to their new faith, except one; and that the society commences its new year with 9 regular missionaries, 3 students, 4 colporteurs, 3 regular agents, 16 of whom are Christian Israelites.

Rev. Mr. Ramsay took his text from Acts xv. 14, 16: "Simeon had declared how God at the first did visit the Gentiles to take out of them a people for his name;" and "after this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up." From the above he proceeded to his subject, entitled, "The Literal Restoration of the Jews, and no triumph of the Church until they are converted to Christianity." The text, he said, embraced three topics.

1. The nature and design of the Gospel Dispensation.
2. The restoration of the Israelites to their own land. And,
3. The salvation of the world, when all will be brought into the one fold.

The first dispensation was the settlement of our first parents in Paradise,

the second the condition of their descendants when Paradise was lost, and the third the dispensation which yet remains, when Paradise will be regained. Passing over the history of God's people in the early ages, he came down to the period of Christianity, and reviewed the results that occurred from the planting of the gospel in Asia and Africa, and its obliteration therefrom by persecution, to the time in which it was again sown, as evidences that, after the preaching of eighteen hundred years, the great end has not yet been accomplished. He quoted several texts in support of this conclusion, and as a proof that the next in order of events would be the gathering in of the kinsmen of the Messiah in blood, and their restoration to their promised land. He knew that, in all the dispensations that had passed, the Church had lost the glory it possessed in its commencement. The first, consisting of the placing of Adam and Eve in the Garden of Paradise, was terminated by the expulsion. The next set under the destruction of the Deluge, and the third, with the crucifixion of the Saviour on the Cross; and the present one, he considered, would not form an exception to the rule. Though now the world possesses more wealth, more refinement, more exalted churches, more rapidity of communication between distant lands, more missionaries to spread the gospel, yet the true spirit of piety, such as actuated the bosoms of those giants of older days who first went forth to preach to all nations, has been reduced to a low standard by the self-conceit and self-sufficiency of man. He then proceeded to show that the Israelites have been peculiarly a people whom the providence of God has preserved for a great end. As a nation, they are broken and scattered over the world, but they still live and dwell alone, speaking the languages of other nations, but preserving their own, and clinging with fondness to the Law of Moses; holding in their possession the wealth of this world, and the best qualified, when believing in the true Messiah, to gather the remainder of the Gentiles into the fold. When this work was done, things will be changed, and the glory of God made apparent to all the world. The present duty of the Church, then, is to send the gospel to all the people of the earth. The Rev. speaker concluded by exhorting his hearers to aid in the work by their prayers and contributions.

THE FIRST CHAPTER OF GENESIS LITERALLY TRANSLATED
FROM THE HEBREW.

In the commencement Elohim fashioned the very heavens and the very earth :

And the earth was formless and empty, and darkness upon the face of the mass of waters. And Elohim said, "Exist light," (a luminiferous ether,) and light existed; and Elohim saw the very light like goodness; and Elohim separated between the light and the darkness; and Elohim called out to light "Day," and to darkness he called out "Night." And it was a mingling, (of light and darkness,) and it was a breaking forth (of light from darkness) of one day. D. & N.

And Elohim said, "Exist an expanse in the midst of the waters, and be it a separation between the waters in respect to waters." And Elohim produced the very expanse, and separated between the waters which were from beneath in respect to the expanse, and the waters which were above in respect to the expanse; and it existed accordingly. And Elohim called out to the expanse, "Heavens."

And it was a mingling and it was a breaking forth of a second day. **ב. ב.**

And Elohim said, "Assemble the waters from beneath the heavens unto one place, and appear the dry substance." And it was so. And Elohim called out to the dry substance, "Earth;" and to the assemblage of waters he called out, "Seas." And Elohim saw it like goodness. And Elohim said, "Cause to sprout the earth a sprout; a green herb scattering seed; a tree of fruit, producing fruit according to its species, whose seed is in itself upon the earth." And it was so. And the earth put forth sprout, green herbs, scattering seed according to their species, and tree producing fruit, whose seed is in itself according to their species. And Elohim saw them like goodness. And it was a mingling and it was a breaking forth of a third day.

ב. ג.

And Elohim said, "Exist luninaries in the expanse, the heavens, for a separation between the day and the night, and they shall be for memorials, and for set times, and for days, and for changes; and they shall be for light-givers in the expanse, the heavens, to cause light upon the earth. And it was so. And Elohim produced the very two great luninaries; the very great luminary for ruling over the day, and the very small luminary for ruling over the night, and the very stars. And Elohim put them in the expanse, the heavens, for causing light upon the earth, and to rule over by day and by night, and for separating between the light and the darkness. And Elohim saw it like goodness. And it was a mingling and it was a breaking forth of a fourth day. **ב. ד.**

And Elohim said, "Creep the waters with creeping thing, animal of life, and flying thing, flying upon the earth, upon the face of the expanse, the heavens." And Elohim fashioned the very great sea monsters, and the very entire living animal, and the creeping thing which creep the waters, according to their species, and the very entire flying thing with wing, according to their species. And Elohim saw them like goodness. And Elohim blessed them, saying, "Be fruitful, multiply and fill up the waters of the seas, and the flying thing multiply in the earth." And it was a mingling and it was a breaking forth of a fifth day.

ב. ה.

And Elohim said, "Let the earth cause to spring up animal of life according to its species; dumb beast, and creeping thing, and animal of the earth, according to its species." And it was so. And Elohim produced the very animal of the earth according to its species, and the very dumb beast according to its species, and the very entire creeping thing of the ground according to its species. And Elohim saw it like goodness. And Elohim said, "Produce we man in our likeness, like our appearance, and let him rule

over the fish of the sea, and over the fowl of the heavens, and over the dumb beast, and over all the earth, and over all the creeping thing creeping upon the earth." And Elohim fashioned man in his own likeness, in the likeness of Elohim fashioned he him. Male and female fashioned he them. And Elohim blessed them, and Elohim said to them, "Be fruitful, and increase, and fill up the earth, and put it in a productive state, and control the fish of the sea, and the fowl of heaven, and every living creature creeping upon the earth." And Elohim said, "Behold, I give to them the very entire herbage, seeding, seed, which is upon the face of the entire earth, and the very entire tree which is upon it. The fruit of the tree, seeding, seed, shall be to them for food."

And as to the entire animal of the earth, and as to the entire fowl of heaven, and as to the entire creeping thing upon the earth, which is on it, the creature of animation, the very entire green vegetable, shall be for food. And it was so. And Elohim saw the very entire production which he had produced; and, behold! goodness in perfection. And it was a mingling and it was a breaking forth of a sixth day.

And the heavens and the earth were finished, and all their host. And Elohim ceased on the seventh day from his messenger work which he had produced, and rested on the seventh day from all his messenger work which he had produced. And Elohim blessed the seventh day, and set apart the very it, because on it he rested from all his messenger work which Elohim fashioned for the purpose of producing. D. L.

INCIDENTS.

WE have so many interesting incidents, as well as other interesting matter, accumulated, that we have resolved to postpone the second article on "Millennarian Sentiments" until another month, in order to give them place.

Some of these incidents, such as are not found in missionary and colonist journals, are the following:

A Jewess, of respectable parentage, became seriously impressed upon the subject of Christianity, through the influence of one of our converts. Leaving her home, she is now a regular attendant at a place of Christian worship.

One of our missionaries, while visiting parts adjacent to our city, found a whole family, consisting of mother and daughters, Jewesses, who believe that Jesus is the Messiah. Some of them had professed faith in Christ.

About two years ago, a city missionary requested the attendance of one of our laborers upon a Jew in this city, who wished to converse upon the subject of Christianity. Nothing was heard of him again till quite lately, when he requested the missionary, who left him a certain tract, to call and see him. He is in an interesting state of mind.

A Jewess, the mother of a young family, has been coming to our office

for some time past with commodities for sale. The subject of religion was gradually broken to her. A Hebrew and English tract, relating to the Messiah, was presented to her. She promised to read it. A few days ago she asked for a German-English Bible. Her mind is becoming awakened and interested.

Some time ago, one of our colporteurs was forcibly ejected from the premises of a Jew, because he mentioned the name of Christ to him. A few days ago, passing the house, the Jew saw him, and urged him to enter, when succeeded a long and interesting conversation upon the Messiahship of Jesus of Nazareth.

A Jewess was lately baptized by Rev. Mr. N——, German and Jewish missionary of another Board, under the following circumstances: Her family was very wealthy. She had contracted a marriage alliance with a Roman Catholic, also wealthy; but the priest would not marry them, because she was a Jewess, and also his property being in such a state, that he must have a Christian marriage. She refused to be Christianized by a Roman Catholic priest. He then waived his scruples, and she hers, and agreed to meet half-way, when she was baptized by a Protestant. This singular incident has led to an intimacy between the young lady's family and Mr. N——, and the hope is, that great good may spring out of it.

A Christian Israelite has just arrived at New-York from Holland. He was so persecuted by his Jewish brethren, that his home became intolerable, and he was obliged to take his wife and children and come to America, to escape the persecutor's power. He brings excellent testimonials as to character from Dr. Da Costa. Is a bookbinder. What a blessed deed it would be if some rich Christian would send him fifty dollars to defray some of his expenses, until he could obtain a place to work! He is persecuted for righteousness' sake. Is there no one with the spirit of Jesus to say, "Blessed are they?"

(BY M. J. F——, A STUDENT.)

REV. AND DEAR SIR:—You will remember that last year I was commissioned to collect funds in the State of Virginia for your society, which, owing to the increase of missionaries, was then amid embarrassing circumstances. As the time is now approaching when you will spread before the public the happy results of the labors of the heralds of salvation sent forth and sustained by you among the sons and daughters of Judah during the past year, I think that the friends of Israel will read with interest the following incidents which occurred whilst I was in that State. My visit at Richmond happened at a time when the Day of the Passover was celebrated by my Jewish brethren. This affording me the opportunity for visiting the synagogue, I set out for the same at ten o'clock A.M. On my way thither, I overtook a young man whose very features marked the son of Abraham. I kindly saluted him, and inquired whether he would have the kindness to direct me to the synagogue. He expressed his pleasure in

doing so, and said that, as he himself was on his way thither, we might go in company. He had not proceeded far ere the following dialogue took place between us, viz.:.

He. Permit me, sir, the privilege of inquiring whether you are an Israelite?

I. Most certainly I am, and glory in the privilege of being an Israelite *indeed*.

He. Ah, then you are not of the *Reformed School*, as your appearance would otherwise indicate.

I. So you think that no man can be a true Israelite, unless he follows the directions of the fabulous Talmud, or swallows every degrading and malignant dose prescribed for him by the Rabbi? I am neither a member of the latter, nor yet of the former school; for I consider the one (Rabbinical Judaism) as *altogether* sunk into the marshy region of superstition and ignorance; and the *other* (Reformed School) as just commencing to climb up the ladder of this enlightened age.

He. Your remarks, in this respect, are truly correct, and wholly coincide with my own views on the present religious state of our nation; but pray, sir, what *then* did you mean by Israclite indeed?

I. I call every man a true Israelite, whether Jew or Gentile, if he believes in, and practises according to the requirements of, the Scriptures only.

He. But you will unhesitatingly acknowledge our nation to be possessed of the purest religion, notwithstanding its defects?

I. Were I not conversant with the doctrines of the truly Christian religion, I should readily have given my decision in the affirmative. But happily I have a thorough knowledge of pure Christianity; and I doubt not but that you, or any other Israelite, after carefully studying the principles of Christianity as I have, and with an unbiased mind, would have to acknowledge that Christianity is no other than *the religion of Moses and the prophets*, and a mere continuation of the ancient faith of our ancestors; this being the only difference: *they of old looked for a Messiah to come according to the predictions in the Scriptures*, while now, those who are Christians look back to that same Messiah as already come, according to the same predictions.

He. This I never heard before now; but do not Christians believe in three Gods?

I. This, I am aware, is a common notion among the Jews respecting the belief of Christians. But it is as false as it is absurd; it is a rabbinical fabrication, to cast it like snuff into the eyes of our people; and if it would not be intruding upon your good nature and liberal spirit, I would at once open before you the shrine of the Christian's faith.

He. Proceed, sir, if you please, for it gives me great pleasure to listen to any thing that will give me information respecting matters I never have had unfolded to my mind before.

I. It fills my soul with delight to meet now and then with a Jewish brother who manifests such a willingness to investigate matters to which

our people are entire strangers, and to whom I may freely open my mind on serious subjects. It is on account of the religious lethargy and want of investigation, that our people have been subjected to the tyrannical yoke of Rabbinism, the Popery of Judaism, as are the Roman Catholics to that of Popery, the Rabbinism of Christianity. But, sir, let me tell you that a better day begins to dawn ; a day which has reason only for its way-mark, and *onward* for its motto. The light of this age of reason has already penetrated the hearts of many of our brethren. Yes ! I am convinced that the pillars of modern Judaism are now shaken, and will soon be razed to their foundations by the powerful principles of Christianity. As the light of day banishes nocturnal darkness from the earth, so doth the light of reason and Christianity banish the darkness of Jewish and Pagan superstition. You yourself know, sir, that a worshipper of Jehovah must worship and adore *Him* in spirit and in truth ; and that the worship proceeding from the heart is in itself superior to mere form and ceremony. Now, what a vast difference do we see between the Christian's and Jew's worship ? The former we see enter his chapel with all reverence and humility ; the latter we see rush headlong into his synagogue as into a place of amusement. The former approaches the throne of Jehovah, the King of the universe, as a poor criminal, confessing his sins, and his entire dependence on the merits of the Messiah, and his unworthiness to receive mercy for the sake of what he is himself able to do ; the latter, with an air of impudence, and without the least mark of conscious guilt, pleads his own merits and self-righteousness. The former, after careful investigation of the Scriptures, is convinced that the time predicted in the Old Testament Scriptures when the Messiah should come, is already past, and that, according to the fifty-third chapter of the prophecy of Isaiah, and other similar prophecies, the Messiah was to be just such a person as Jesus of Nazareth ; the latter, without the least investigation, looks for a Messiah yet to come, and despises and rejects that same Jesus of Nazareth as an impostor. The former considers every word he employs in his heavenly petitions ; the latter, without understanding, offers up his prayers, the letter alone of which he is familiar with.

He. Your last remark doth indeed convict me of the rottenness of modern Judaism ; for I know by my own experience, that it is only mockery to address the great *Adoni* in a language of which nine tenths of my Jewish brethren are ignorant. I have often thought a change in our mode of worship necessary, and I assure you, sir, that, did I not live among Jews, I should ere now have given up attending upon synagogue worship.

At this point of our conversation, we found ourselves at the portals of the synagogue, when I offered him a small pamphlet, containing a narrative of my conversion, and entitled "Proofs" of the Messiahship of Jesus of Nazareth. This he gladly received, and even offered to pay me for it. We then entered ; and scarcely had my friend seated himself, ere, to my surprise, he opened the pamphlet for perusal, paying not the least attention to the services. I, on the other hand, was seated beside him, reading a different pamphlet, containing on one page, in the Hebrew, and on the

opposite the translation in English, the prophecies respecting the Messiah. As might well have been expected, I soon found several young men, who had stationed themselves behind me, eager to follow me in the reading of the fifty-third of Isaiah. Whilst thus engaged, my Jewish friend was invited by the Rabbi to read a portion of the law of Moses, who, after a smiling glance at me, strode reluctantly toward the reading desk. In the meantime, the curiosity to see the pamphlet I was reading, and one which they had never seen before, increased. The demand for it was great. They even inquired whether they were for sale, and at what place they were to be bought. Unfortunately, I had only that one with me, and that one was passed from one to the other. In a word, there was considerable of an uproar on the occasion; so much so, that the Rabbi was under the necessity of calling them several times to order.

By and by, when the congregation was dismissed, these young men and others followed me, and, in front of the synagogue, formed a circle around me, asking various questions relating to my conversion, one of which was, what object we had in view in publishing such pamphlets. I replied that we had no other object in view than to spread the knowledge of the Scriptures, of which so many, even of those who possessed them in the original, were perfectly ignorant. I then read to them who the Messiah was to be at the time of his coming, and what his object in visiting the world. I had now quite a congregation around me, and found them listening very attentively to what I had to say. Soon the Rabbi appeared, and my friend, tapping him on the shoulder, handed him my pamphlet, on the title-page of which when he saw the name of Jesus, you would have thought that an electric shock had passed through his whole system. Like a tiger about to devour his prey, he attacked me, calling me many abusive names, and in various ways insulted me. But when the young men saw that he was going to lay hands on me, they stepped before me, and ordered their Rabbi to "keep cool," and "hands off." While thus insulted, I remained perfectly calm, until, finally, when the Rabbi got tired, I addressed him thus: "Rabbi, you must acknowledge that you have acted neither as it becomes one professing to be a priest of the Most High and an instructor of a congregation, nor even as a gentleman. I am a perfect stranger to you, as I am to all your congregation. You neither know my object nor business; but, because I have acted in a manner in which every gentleman, and especially a lover of Israel, ought to act; because I had loaned this pamphlet, and because I answered several questions which have been put to me, you have permitted Satan to make you his instrument to do mischief, and to insult when you do not know whom. I might be Elijah,* for all you know."

"But," said he, "you have no right to come into our synagogue, and distribute pernicious books among our young men, nor have you the right, on this holy ground whereon the sacred temple of the Lord is erected, to attempt to lead our young men from the worship of *Adoni* to the worship of idols.

*The Jews believe that Elijah frequently assumes different characters, and in human shape appears to them in the synagogue and other public places.

I am their Rabbi, and I am the proper person to be addressed on the subject of religion."

"Rabbi," said I, "you are greatly mistaken in my object; for, in the first place, I distributed no books among your young men, neither were those which I loaned to them, at their own request, 'pernicious books,' unless, like the Roman Catholic priest, you consider the Scriptures pernicious, because they expose the falsehoods of the Talmud and the tricks of the Rabbies. In the second place, you say that 'the ground whereon I stand is holy.' This I cheerfully admit; but not because a synagogue, wherein God is mocked, stands on it. A much more glorious reason will I adduce for its sacredness. It is holy ground, as is every other spot in this great and glorious republic, because good men have fought and shed their blood to make it free; to make it a land where, not as in despotic Europe, neither Popery nor Rabbinism can with impunity keep their victims in spiritual bondage, but where every man may freely speak his opinion upon every religious as well as political question. In the third place, you have said what has greatly astonished me, viz., 'that you alone were the proper person to be addressed on the subject of religion.' Sir, do you mean to say, that when these sons and daughters of Abraham have, through your instrumentality, been led to wander from the gate of heaven, from the fountain of living water, and to hurry onward to eternal destruction, that then I should appeal to your most obstinate will to turn these lost sheep back to their real shepherd; or do you mean to say that God has made you alone responsible for the sins committed by those living in a land of light and liberty, where they have all the means and opportunities afforded them to ascertain what is the will of God, and what the will of the Rabbies; what the requirements of the Bible, and what the teaching of mere tradition? Believe me, sir, that, on the great day when all of us shall be summoned before the great Judge, you will find yourself crippled under the heavy burden of your own guilt; much less will you be able to say or do aught for the relief of those whom you are now leading astray. Let me entreat you to study your Bible, to consider the path in which you are straying, and, above all, study and see whether Jesus is not that Messiah of whom Moses and the prophets spake. Oh! return. Return ye, my brethren according to the flesh, to the fountain of living waters, even the pure Bible, the Word of God." Profound silence prevailed throughout the company while I made these remarks. They now began to move homeward. Several young men, however, still remained behind, and assured me that if they could find, after careful investigation, these prophecies in the Scriptures, and correctly translated, they would believe that the Messiah had already come, and that Jesus was the Messiah. Meeting the Rabbi next day, he took my hand, and apologized for his conduct the previous day, stating that it was necessary to assume such an attitude towards a Meshunned in the presence of his people; but that if I could do them any good, he would rather see a good Christian than a bad Jew; as for his part, he could do them no good.

JEWISH BONDAGE IN ROME.

THE Jews of Rome consist, as in almost all Italian cities, of several different communities of different national origin, with separate synagogues and ministers, with a Chief Rabbi, who presides over all, and may be considered as belonging to no particular community. The most interesting section of the Jews of Rome are the so-called "Jews of the Temple," who, according to tradition, are the most ancient community, and said to be a remnant in descent of those very Jews that Titus brought captive from Jerusalem. From the early days of the Captivity to the present time, this mysterious surviving remnant has, no doubt, gone through countless wars and persecutions, enough to break the spirit and destroy the national feeling of any other race but Israel. But one thing is certain, that persecution in earnest was not commenced against them until the rise of the Papal system in the sixth century; before that time we are told that "the Jews can scarcely be said to have been persecuted by the Christians, beyond that retaliation or those restrictive measures which had been provoked by their own disobedience and malice."^{*} From the rise of the Papal system, however, every thing that tact, cleverness, worldly policy, proselyting energy, and persecution could effect, to shake the Roman Jews in their faith, has not been wanting on the part of the Church of Rome. Now and then the voice of a faithful witness of Christ has been heard by Israel in Rome, and faithful converts have been made; but, generally speaking, Rome's efforts have been in vain, because *they were addressed more to the carnal heart than to the mind and spiritual affections of the soul.* Several Pontiffs indeed have treated the Jews with marked kindness, but still without understanding the true mode of propagating the gospel amongst them. And to what extent compulsory means and fear must have been by others used against them, may be imagined from the fact that the Inquisition, in its first establishment, was chiefly for the purpose of punishing converts from Judaism to the Church of Rome. On the confines of the Ghetto of Rome is still to be seen the beautiful church of St. Angelo, in Pescheria, where a compulsory attendance of a hundred Jews is to this day required, and where the stiffnecked Jews are well lectured by a clever Jesuit on the subject of their past unbelief, impenitence, and obstinacy. But with such drapery around them, and with the memory of past persecutions fresh upon them, and with future persecutions in prospect, Rome's converts in Israel are not likely to be men of faith in Christ, or, like Nathaniel, "Israclites in whom there is no guile."

Since the restoration of the Pope and the reestablishment of the Inquisition under French auspices, the edict of Pope Pius VI. has again been put in force in reference to the Jews of Rome; some clauses of which we shall now specify, in order to show to what bondage the Jews of Rome are at present reduced. By this edict, local inquisitors are appointed to search into and examine all books in the Ghetto. All Rabbinic works are forbidden; the Old Testament in Hebrew alone being permitted. Any Jew in whose house a forbidden book is found, is liable to have his property confiscated. No Jew is to converse on the subject of religion with a Christian. The Jews are forbidden to have amulets and charms in their possession, or to use incantations or sorceries, or to make use of cabalistic signs. They are not permitted to bury their dead with religious pomp, or to write inscriptions on the tombstones. They are forbidden to employ Christian servants. If any Jew shall do or say any thing to disturb the faith of any Jewish convert to Romanism, he shall be subject to the confiscation of all his goods, and to imprisonment with hard labor for life. No Jew is allowed

* Brookes' History of the Hebrew Nation.

to sell meat killed by a Jewish butcher to Christians, under a punishment of a hundred scudi, or with imprisonment, as may be decided; neither shall they be permitted to sell unleavened bread to the Christians. The Jews are not permitted to sleep a night beyond the limits of the Ghetto. They are not permitted to have carriages or horses of their own, or to drive about in carriages in Rome; although in making a journey they are permitted to take places in the usual conveyance, if others do not object; otherwise they must travel in carriages specially provided for themselves.

These are some of the clauses of the edict of Pope Pius the Sixth, which in some degree account for the consistent enmity of the Jews to the Church of Rome; and also in part, amongst other things, for that singular judgment of Heaven which yet awaits that Church, and which, if the signs of the times do not deceive us, cannot be very far distant now.

THE FUTURE HISTORY OF THE JEWS.

A COLLECTION of promises concerning the calling of the Jews, and the glory attending them in the latter days, from Powel's Concordance, published in 1673 :

" I. The Jews shall be gathered from all quarters of the earth where they are now scattered, and brought into their own land. For this see Isaiah xi. 11; xxvii. 12, 13; xlili. 5, 6; xlix. 11, 12; lx. 4. Jeremiah iii. 18; xvi. 14, 15; xxiii. 3; xxx. 10; xxxi. 7-10; xxxii. 37. Hosea xi. 10, 11. Zephaniah iii. 10. Zechariah viii. 7, 8; x. 8, 9, 10.

" II. They shall be carried by the Gentiles to their place, who shall join themselves with the Jews, and become the Lord's people. Isaiah xlix. 22; xiv. 2; lx. 9; lxvi. 18-20; ii. 2-4. Jeremiah iii. 17; xvi. 19. Ezra xlvi. 22, 23. Micah v. 3. Zechariah ii. 11; viii. 20-23.

" III. Great miracles shall be wrought when Israel is restored, as formerly, when they were brought out of Egypt, viz.: 1. Drying up of the river Euphrates. Isaiah xi. 15, 16. Zechariah x. 11. Revelation xvi. 12. Hosea xi. 15. Micah vii. 15. 2. Causing rivers to flow in desert places. Isaiah xiii. 17-19; xlvi. 20, 21; xlili. 19, 20. 3. Giving them prophets. Isaiah lxvi. 18-21. Hosea xii. 9, 10. 4. Appearance of the Lord Christ at the head of them. Isaiah xxxv. 4; lli. 12; lviii. 8. Hosea i. 10, 11. Micah ii. 12, 13.

" IV. The Jews, being restored and converted to the faith of Christ, shall be formed into a state, and have judges and counsellors over them as formerly; the Lord Christ himself being their king, who shall then also be acknowledged king over all the earth. Isaiah i. 26; lx. 17. Jeremiah liii. 4; xxx. 8, 9, 21. Hosea iii. 5. Ezekiel xxxiv. 23, 24; xxxvii. 24, 25. Isaiah liv. 5. Obadiah xxi. Zechariah xiv. 5-9. Psalms xxii. 27, 28.

" V. They shall have the victory over all their enemies, and all kings and nations of the earth shall submit unto them. Isaiah xi. 13, 14; xiv. 1, 2; xli. 14-16; xlix. 23; lx. 12; xxv. 10-12. Joel iii. 7, 8, 19, 20. Obadiah xvii. 18. Micah iv. 6-13; v. 5-7; vii. 16, 17. Zechariah ii. 13; ix. 13-16; x. 5, 6; xii. 6. Numbers xxiv. 17. Isaiah lx. 10-16; lxvi. 19, 20.

" VI. The Jews, restored, shall live peaceably, without being divided into two nations, or contending with one another any more. Isaiah xi. 13, 14; xiv. 1, 2. Jeremiah xiii. 18; l. 4. Ezekiel xxxvii. 21, 22. Hosea i. 11. They shall be very numerous, and multiply greatly. Isaiah xxvii. 6; xliv. 3, 4; xlix. 18-21; liv. 1-3; lxi. 9. Jeremiah xxixii. 3; xxx. 18-20; xxxi. 27. Ezekiel xxxi. 37, 38. They shall have great peace, safety, and outward temporal prosperity. Isaiah xxxii. 10-18; xxxvii. 24; liv. 13-17; lx.

18, 21. Jeremiah xxiii. 3-6; xxx. 10; xxxi. 34-40; xxxiii. 6-9; l. 19, 20. Joel iii. 17, 18. Micah vii. 18-20. Zephaniah iii. 13. Zechariah iii. 9, 10. They shall be very glorious, and a blessing to the whole earth. Isaiah xix. 24, 25; lxi. 9. Jeremiah xxxiii. 9. Ezekiel xxxiv. 26. Zephaniah iii. 19. Zechariah viii. 13.

"VII. The land of Judea shall be made eminently fruitful, like a Paradise, or the garden of God. Isaiah xxix. 17; xxxv. 1-9; li. 3, 16; liv. 11-13; lv. 12, 13; lx. 13-17; lxv. 25. Ezekiel xxxiv. 26, 27; xxxvi. 36. Joel iii. 18. Amos ix. 13, 14.

"VIII. Jerusalem shall be rebuilt, and, after the full restoration of the Jews, shall never be destroyed, nor infested with enemies any more. Isaiah lli. 1; xxvi. 1; lx. 18; xxiii. 6. Joel iii. 17. Obadiah xvii. Zechariah xiv. 10, 11. Jeremiah xxxi. 38-40. Ezekiel xxxviii. 11.

"IX. A little before the time of the Jews' call and conversion, there shall be great wars, confusion, and desolation throughout all the earth. Isaiah xxxiv. Joel iii. 1-10. Zephaniah iii. 8, 9. Ezekiel xxviii. 25, 26. Haggai ii. 21-23. Jeremiah xxx. 7-10. 2 Chronicles xxv. 3-7. So that we may say, as Balaam did, prophesying of that very time: 'Alas! who shall live when God doeth this?' Numbers xxiv. 23."—*Rev. J. A. Geiss, A. M.*

JEWISH INTELLIGENCE.

JERUSALEM.

THE arrangement made by the Committee, two years ago, for Annual Conferences in connection with the Society's Foreign Missions, has met with unavoidable delay in its application to Jerusalem. But we can scarcely regret this, seeing that a providential concurrence of circumstances at this time appears to have contributed to render the first of these Conferences on Mount Zion, held in December last, far more important and satisfactory in its results than we could, humanly speaking, have expected, if attempted at an earlier period. We have great pleasure in being able to communicate the following particulars to our readers:

The Annual Conference.

The plan of proceedings was so arranged as to include, besides four meetings for the dispatch of business, two general meetings for religious exercises, open to all the members of the congregation, one in German and the other in English, with a view of interesting the whole little community of Protestant Christians, and in order that the members of the Conference might have the benefit of their prayers for a divine blessing on their deliberations.

The first general meeting was held on Monday evening, Dec. 1st, in the school-room, and was attended by nearly all the members of the little community who understand the German language. The object of this meeting was to inform the congregation of the nature and object of the proposed Conference, to endeavor to interest them in it, and to enlist their prayers in its behalf.

The Bishop opened the meeting with a brief explanation of its object, and fervent prayer for the divine blessing upon the intended proceedings, pardon for the past, wisdom for the present, and grace for help in every time of need.

The Rev. J. C. Reichardt then read Isaiah lxii., and, in a brief address founded on it, noticed, 1st, The mind and purpose of Christ regarding Israel, as there expressed. 2d, The instrumentality he employs to effect

that purpose,—“setting watchmen upon the walls of Jerusalem,” whose special duty it is to act as his remembrancers; and lastly, The glorious results there promised: the recovery and restoration of Israel, and the salvation of all the ends of earth.

After the singing of a hymn, the Rev. J. Nicolayson closed the meeting with a prayer for grace to enter fully into that mind of Christ, to act faithfully as his remembrancers, and so prepare the way for that glorious result.

Mr. Nicolayson observes in his letter reporting these proceedings, that on Sunday, the 14th December, the Epistle for the day presented a subject of public meditation peculiarly appropriate to the solemn proceedings in which the mission had thus been specially engaged, viz.: The account to be rendered of our stewardship to the Lord himself at his coming to reckon with his servants.

The proceedings of our missionary brethren at the actual meetings in Conference were thus arranged:

On each day the meeting was opened by reading a portion of Scripture, and with prayer; after which the various subjects proposed for consideration were discussed in the following order:

1. The objects of the work, the principles on which they are to be pursued, the duties these involve, and the spirit in which they are to be carried out.

2. A comprehensive review of the actual state of the mission, involving an examination of the results that have been obtained, with successes on the one hand and failures on the other. Inquiry into the causes which have impeded missionary efforts. Consideration of the present condition of the Jewish converts and inquirers, their progress in spiritual life and practical Christianity.

3. The several institutions connected with the mission: the House of Industry, the Hospital, the Diocesan School; the circulation of Scriptures, &c.

4. The Safet mission, and other connected stations; employment of Bible-reader.

5. Consideration of plans and measures to be adopted for removing the difficulties and supplying the deficiencies of the mission, and for infusing more practical life and energy into its operations.

After general and free conversation on the subjects set apart for consideration, the proceedings of each day were concluded with prayer. We read with pleasure the following resolution, recorded by the members of the Conference at their last meeting:

“That this Conference, having thus come to the close of its proceedings, desire to record their gratitude to the God of Israel for the harmony, unanimity, and cordiality with which they have thus been enabled to review the past history and to provide for the future wants of this mission and those connected with it within the same diocese, and for the cheering prospect for the future prosperity of these.”

On December 18th, the small Protestant community again assembled for a closing devotional meeting, in English, at the Bishop’s house.

After reading Jeremiah xxxi., the Bishop briefly stated the nature and results of the Conference, now closed. The chapter which had been read then gave rise to interesting observations from some of those present; and the proceedings were concluded with thanksgiving for the blessings experienced in the Conference, supplication for grace to render it effectually conducive to the furtherance and prosperity of the mission in all its branches, and for the success of all efforts on behalf of Israel’s promised conversion.

Mr. Reichardt observes respecting the proceedings above recorded:

“All felt it a season of refreshment; and we may confidently hope that it

has greatly tended, not only to cement our Christian union, but also to animate and enliven our zeal in our spiritual work. The season of Advent was peculiarly adapted to give us an increased interest in our mission, when it brought before our minds our Lord's first coming and manifestation in the flesh in this very neighborhood, and also his promised second coming in glory, when his power and kingdom shall be revealed. These topics were naturally the themes of private conversations, and also the subject brought before the congregation in our public ministrations, and were realized with peculiar interest. But in our Conferencees I trust we have also been able to suggest several practical questions for the improvement of the mission, which will be submitted to the parent Committee for their approval."

To the Committee, the report of the whole of the proceedings is a pleasing evidence of the cordiality with which our brethren in the Holy City have entered into their design in arranging for such Conferences, and of the blessings they appear to have derived from these personally.

The review of the important subjects brought under discussion could not but show deep cause for humiliation respecting the past, with its many shortcomings and failings as regards feeble human means; but our brethren were, by the grace of God, enabled to review these in a spirit of mutual sympathy, of united heartfelt acknowledgments to a merciful God, and of trust in a gracious Saviour for pardon for the past and to give more grace for the future.

We hope on future occasions to avail ourselves at greater length of much valuable information contained in the reports which have reached the Committee, on the various subjects above briefly adverted to. We will here only observe that much additional and satisfactory information has also been elicited respecting the important bearing of some of the indirect missionary efforts on the objects we have in view, such as the Diocesan School, in aiding the educational object of the mission; and the principle on which medical aid is to be combined with missionary effort, the interior arrangement and actual operation of the hospital, &c.

The Diocesan School.

Mr. Reichardt refers to the former of these establishments, as follows:

"On the usefulness of the House of Industry I need not enlarge, as that is well understood; but I must allude to the Diocesan School, which is a great blessing in our mission. It has at present forty-seven children, of whom twenty-two are Jewish; that is, some are the children of proselytes and some of Jewish parents, who are still Jews. I have several times visited the school, and also took part in the public examination, which took place last Monday week, December 22d, when I was much pleased with the progress of the children in scriptural knowledge, and also in various branches of elementary instruction. The Bishop and Mrs. Gobat take much interest in these schools for boys and girls, and they certainly are a most necessary appendage to our Protestant church. It is a pleasing sight to see these children of different nations and in their various costumes grouped together, and to hear them repeat their lessons or give their answers with tolerable fluency, either in English, German, or Arabic; and, what is of greater interest still, to hear that they are well instructed in those wholesome truths which are able to make them wise unto salvation. These schools form naturally the ground of our hope for the future, and deserve to be encouraged with support, in order that the number of children may be increased."

That the influence of the Protestant mission at Jerusalem is felt, appears from the efforts made by those opposed to its principles. It is evident that our mission has set an example which now stirs up to emulation those who before never thought of such efforts. There has recently been an addition

to the medical establishments of Jerusalem, in a hospital for patients of all religions, which has been set on foot by the Roman Catholics, under the patronage of the French Consul. A new Jewish physician has also arrived in the Holy City, who practises on his own account.

Missionary Intelligence.

REPORTS.

M.R. BONHOMME'S REPORT.

I HAVE the satisfaction, in furnishing you with my monthly journal for March, to say that our gracious God has been moving upon the hearts of a number of the children of Abraham in Columbia, S. C. There are at least three who are interested in the subject of Christianity: one lady especially, a Jewess, during her illness last winter, had been led to the reading of the New Testament, and has derived great comfort from it. I have had the satisfaction of conversing with a number myself, and am satisfied that the Lord has been moving upon their hearts.

In Savannah my labors have been very acceptable to Christians and Israelites who have attended my public labors in the church. I have conversed with a number on those important topics; and in one of the first Israelitish families, by invitation, I spent an evening in the family, which gave me much pleasure, and our conversation lasted for two hours and a half, on the various points of religion and ecclesiastical history, &c. There are a number of Israelites in this place inquiring for the truth; some are females, and the reading of the Scriptures seems to impart comfort under circumstances of affliction; others have desired an interview with me. Last evening, after preaching, a French Israelite introduced himself to me, and came as an inquirer. We were walking the streets until near ten, and it was indeed a season of interest to me to find such an intelligent Israelite, without the knowledge of the Scriptures and salvation, earnestly inquiring how these things are, and why God required these things. I explained to him the first state of Adam and Eve; their fall and expulsion from Paradise; death as the penalty of the transgression; the promise made to Adam and his posterity of a Saviour to redeem man; the institution of universal sacrifices under the patriarchal age, from Abel to Moses, and from Moses to the coming of Christ in his first advent; that repentance and faith were the conditions set forth, and Jesus was the only sacrifice for men. To-day I met him again, and we had a renewed conversation upon the same subject. I furnished him with a French work calculated to throw much light upon the subject, which he returned. He thanked me much for the interviews and visits; and may the Spirit of God shine upon the heart of this son of Abraham, and to all the families of Israel in this and all places, for the sake of Him who has redeemed them! Amen.

I can say my soul has, for the last six or seven weeks, been abundantly blessed of God in my public preaching, as well as in private conversation with the children of Israel; and my soul has been greatly encouraged in the prosecution of this great and difficult work.

I have distributed, during the month of March, 1423 pages of tracts, besides small works, and one English Bible and Testament.

May God water the seed which has been sown, and cause it to bring forth abundantly, to the honor and glory of God, through Jesus Christ our Lord! Amen.

REPORT OF REV. G. D. BERNHEIM.

AFTER a long silence, occasioned by various causes, one of which was the moving of our large family to Charleston, I again send you my usual report.

Whilst travelling, I met several Jewish pedlars, unto whom I gave tracts, spoke with them, and warned them to embrace the Messiah ere it was too late, for at such an hour when they least expected, "He would be angry with them, and they perish from the way, when his wrath is kindled but a little; but that they would be blessed if they put their trust in him." Psalm ii. 12. They listened attentively, and promised faithfully to read the Bible and the tracts I gave them.

I also fell in company with two Jews and a Jewess; we spoke of religion and the merits of Jesus of Nazareth. They told me that they were the children of Abraham, the chosen people, and, therefore, salvation would be their sure inheritance, and they would be saved certainly without a Saviour or the Messiah. I simply asked them "whether they did not expect some Jews would be lost, viz., those that lived in sin and vice; and whether there was not a great difference between Jews and *Jesus*?" One of them answered: "There certainly was; and there was no doubt certain Jews would finally perish." "How do you know, then," said I, "that you will be saved, although you are the child of Abraham?" He replied: "Because I keep the law; and that they all now were going to New-York on purpose to celebrate the festivals, the Jewish New-Year and the Day of Atonement." "Did you never transgress the law in any particular?" "Oh, yes, frequently." "How, then, do you expect to be freed from the punishment which must be the consequence of that transgression, without an atonement made for sin?" Here he was a little at loss to answer, and I embraced his silence to lead him to that Saviour who made God his friend, and died for his sins on Calvary, thus fulfilling the law for him by being wounded for his transgressions; and that his boasted lineage availed him actually nothing, but rather served to condemn him, since he had so many advantages, and did not improve them. Here I arrived at my destination, and parted from them. May the Lord grant his blessing, that their eyes may be opened!

I went to a synagogue, and after service, I entered into conversation with several Jews. They were very glad to speak with me; and, after some discourse, one replied: "That if he even would become a Christian, he would not know what church to join, since they nearly all disagree and anathematize each other." May God grant us a greater unity of feeling, more of the spirit of the meek and lowly Saviour, and a more earnest zeal in his cause!

Most of my Jewish friends in Charleston were quite rejoiced to see me return safely again to this city. I visited them all as soon as possible, and distributed some new tracts I had lately received. I visited also several Jews and their families, who had recently come and located in Charleston. Many of them had just left Europe, who were glad to see some one who could advise them as to the manners and customs of this country. America was quite different to what they were formerly accustomed to. They also received my tracts with gladness, and were thankful for the religious instruction I imparted unto them. They pressed me to call upon them often, and spend some Sundays with them, which I promised to do.

I have some prospects of establishing a Jewish mission-school here, as several Jews promised to send their children willingly.

I distributed several hundred pages of tracts amongst various Israelites, in different places, which were always gladly received; and as my number of these excellent and useful messengers is becoming quite small, I would entreat your society to furnish me with several thousand pages more. Hebrew Bibles would also be very acceptable, since I am constantly asked for them, and must lend my own copy to various Jews at different times. Oh! why will not some kind Christians devote a little of their wealth, which the Lord gave unto them as talents, and for the proper use of which they must render a final account to the great Judge, for the purpose of procuring the Hebrew Scriptures also for the Jews, who are so glad to receive them? There is certainly a great want of Bible knowledge, even amongst the chosen ones of Israel. "Come, Lord Jesus! come quickly, and remove the veil from Jacob's eyes!" Amen.

M R. COHEN'S REPORT.

ALBANY, N. Y.

BEING fully convinced that no pious Christian is ignorant of how much the work of God has met with oppositions, in one way or another, almost in every age; and that the messengers of the cross had always, as also they have now, to overcome, with humble and earnest prayers to the God of all might, insurmountable difficulties of different kinds; I humbly and earnestly hope and trust that you and the friends and lovers of the cross will kindly remember me at the throne of grace, from whence all help cometh; that, notwithstanding the many oppositions and difficulties, the work of the Lord may prosper, and that the heralds of the gospel of grace may never be arrested in the advancing conquest over error and darkness.

Having often experienced that when the Lord suffers one way to be shut up, he will again open many others, upon which the herald of the cross may go forward to fight the battle of the Lord of glory, and to conquer every principle which is opposed to the truth, I gladly embraced the favorable opportunity offered to me to promote the saving knowledge of Christ in the world of immortal souls around me in this field of labor, notwithstanding it presents only a dreary, desert-like aspect.

Something strange in the Jewish character is to be observed here; they neither resemble the Jewish nation in the outward character and exercise of their religious formalities, nor in the Jewish generally good intellectual faculties. You cannot imagine how much I was surprised when hearing that among about one hundred and fifty families of Jews there is not to be found a Rabbi who is able to solve any point of law, as is usually done in every Jewish community, and that in that case they are obliged to refer to the Rabbi of Philadelphia, or elsewhere. The Rabbies here are only readers in the synagogues, and teachers of the Jewish children. Their control also is very limited here.

Since my last communication to you, I paid several visits to the Jewish quarters, where, thanks be to God, I had some favorable opportunities to disseminate some precious seed of gospel truth amongst some of my benighted brethren after the flesh. I called on Rabbi Julius Katzenberg, reader in the Fulton street synagogue. He received me very friendly, and complained very much against the general conduct of the Jews here; and, with a deep sigh, and apparent mournfulness, he expressed his regret that he is very little obeyed amongst them. He also said that, to his most excrenated feelings, they sometimes come boldly and ask him to make some reform in the synagogue services of the daily and Sabbath prayers, &c. He assured me that he would rather have to deal with a good Christian than

with his obstinate brethren. According to his statement, if it be true, there are here no more than about one hundred and fifty families of Jews. He invited me to come to the synagogue, where, he said, "You will see that there is hardly any devotional spirit reigning in their stubborn hearts." He expressed a grateful feeling (rather reluctantly) for my good intentions towards the Jews, and, at the same time, gave me to understand that I will find them a very hard set to deal with, owing to their indifferent feelings about religion. I thanked him for his civility, and assured him that his dreary account of the Jews at Albany, far from discouraging me, rather animated my Christian feelings of sympathy and prayer towards them; and that I had no doubt but, by Christian patience and perseverance, and earnest prayer for the assistance of God's Holy Spirit, much good will be effected amongst the Jews of Albany and its vicinity.

On Saturday morning I went to the Fulton street synagogue; there I found no more than perhaps about forty Jews, besides a few females in the galleries. They were entirely regardless of what was going on, while the reader was, as it were, muttering to himself parts of the prayers for the day. When the reader began the eighteenth prayer silently, being the most serious part of the service, I expected all would follow his example, and stand reverently to recite the same prayers, as they are very strictly enjoined by the Talmudical authorities. Instead of so doing, they sat down, looking about, as if they were viewing the building. In short, I was so disappointed and shocked at their conduct, that I felt obliged to leave the place, no longer being able to witness their disregard to the place of worship as well as to the prayers intended for God's service. From thence I went to the South Pearl street synagogue, where Dr. I. Wise presides and officiates. There I found both males and females sitting together, just as in a Christian place of worship, excepting that the males retained their hats on their heads, as per rabbinical command. They have an organ, and a choir composed of Jewish males and females. The organ was playing while the choir was singing—an act very strictly forbidden by the Rabbies, for a twofold reason: First, because they would be imitating the Gentiles, against God's command, "not to do after their works." Ex. xxiii. 24. Secondly, because they consider playing the organ as work, and God's command is, "not to do any manner of work on the Sabbath day." Ex. xx. 10. The Rabbi was attired in a black tied gown and a white silk veil, folded in a manner to imitate the Episcopalian black scarf on the white gown; two black silk bandages, and a cap similar to the Grecian priests' cap, only of a different material. The congregation was pretty large, and order was strictly kept. The prayers were mostly recited by the reader, and every now and then a chant was chanted, accompanied by the organ. After the reading of the Law, the reader advanced to the pulpit. He read from the 36th verse to the end of the chapter, (xxxii. of Jeremiah,) in Hebrew. After explaining that portion of Scripture, he began to deliver a sermon in the German language. The following items were the sum and substance of his sermon:

"Religion, being no more than mere fanaticism, cannot be the means of bringing man to know God."

"Man, being the power of God, cannot but act as God."

"Heathen civilization cannot be attributed to Christian missionary efforts, but to the influence of the light of nature."

"Mohammedanism and Christianity are alike."

"Both are only a corruption of Judaism and Heathenism, tending to confirm the Jewish Scriptures."

"Judaism, being the sum and substance of truth, will be the only source of morality; not as taught in the Talmud or Cabala, but as represented to be in this prophecy," Jer. xxxii. 36-44.

It seems that the reader, who styles himself a D. D., must be quite igno-

rant of what the title imports. He seems to be quite ignorant of God's own most emphatic declaration, as found in Gen. vi. 5, and viii. 21, confirmed by Job, David, and Jeremiah. See Job xiv. 4; xv. 14, 16. Ps. li. 5. Jer. xvii. 9. A rational person would ask : "Is morality to be found in the doctrine of him who said, 'Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies,' &c., thus confirming and agreeing with God's holy work, or in the chimerical, overdrawn, irrational system of the Doctor?" It would be well for the Doctor to pay a little more serious attention to the reading of God's Holy Writ. I rejoice to see the Doctor rejecting the Talmud and the Cabala, and insisting that Judaism can only be true as represented to be in the prophecy. But I would humbly and seriously ask, "Does the Doctor mean to say that Jeremiah spoke of his system of Judaism, or of the pure spiritual Israelitism?" I think, after a due examination of the prophecy, we shall find that the prophet meant and spoke only of the latter ; and so I must conclude by saying that the Doctor's system of religion is not only wicked, but pernicious both to himself and his poor followers.

May the Lord open his eyes, that he may see his errors, and repent to the Lord of all mercies! Amen.

The following conversation with an enlightened Jew (for thus he styles himself) will give you a good idea of the Jewish state of mind here at Albany :

"What is your opinion about religion?" I asked.

"I have never bothered myself about any religion," he replied, "nor do I intend now to do so. I esteem every virtuous person as a good and sociable man, and would deal with him as a man. Further than this maxim I hold none."

"You know," said I, "that even the philosophers of old taught that 'virtue dwells far above men, on the top of a lofty pinnacle, and that the road to it is so rough that a man must be in danger every moment of slipping down.' You see, then, that to attain virtue is by no means an easy matter. This confirms our idea about virtue, as Christians. We believe that, unless the grace of God will sustain us from falling, we can never attain to the height of virtue. But you, who deny the necessity of the mighty operation of the Holy Spirit, whereby do you sustain yourself from falling, seeing the road to virtue is so rough and slippery?"

This question had so much puzzled and baffled him that he became almost speechless. He began to look and think seriously, and I, seizing the favorable opportunity, did not fail to point out to him the imminent danger in which he stood, in thus being careless and reckless about religion ; and humbly endeavored to point him to Jesus, as the only safety of mankind. May the Lord change his stony heart, and give him a heart of flesh ; and open his eyes, that he may be conscious of his guilt in rejecting the gospel of grace ! Amen.

REPORT OF A COLPORTEUR.

SIR:—I forward to you now my report for the month of March, since I entered on my additional labors ; and I have great reason to thank God that I am able to state that the Lord has provided me with work every day among my brethren after the flesh. I called on them, and some called on me where I stayed. I have, through the help of God, done so in every place where I found them.

On my arrival at II——, Pa., (Saturday, March 20th.) I went to see the ministers of the different churches, (as I generally do when I come to a place,) among whom I found the Methodist minister, a cousin to Mrs. D., and I made my abode with him during my stay in the place. I then went

to see the Presbyterian minister, with whom I found, to my surprise, a great deal of prejudice; however, I tried to remove it, and succeeded. He told me that it is impossible to get them (the Jews) to come to church, or to read the Bible, nor are they willing to read it. I told him that I would show him that I could; and I commenced my labor among them.

Called on Mr. —— on Monday morning, March 22d. I found a young Jew there, and two followed me into the store. As I passed by on the previous Saturday, looking into the store, I saw him at work. Knowing by the name that it was a Jewish store, I told him that I had passed last Saturday, and saw him at work. This afforded me an opportunity to introduce the subject by remarking that it was **שׁוֹבֵת** Saturday, that he ought not to be at work. He said that he had a family to support, and that he was obliged to work. We discussed Exodus xii. 8-12, which led us to different passages in the Holy Scriptures, as Genesis xl ix. 10; Deuteronomy xviii. 18; Psalms ii., xvi., xxii., cx.; and many passages from the Prophets, as Isaiah vii. 14; ix. 5, 6; lxx.; also Daniel ix. 24; Hosea iii. 5; and many other passages in the Old Testament compared with the New. The two that followed me had heard me make an address in the Episcopal church in the afternoon; and as there was notice given that I would make another one in the Methodist church in the evening, they came again to hear me. I asked them the next day, if they found any thing in my remarks that they wished me to explain, I would do so; or if they found any thing said that was wrong, I wished they would mention it. Nothing was said. Two of them asked me for Bibles or some religious books. As I had none, I could not promise any; but I told them that I would try. It is possible that I could get them some, for there is a Bible Society in the place. I went to a gentleman—a very prominent man in the town, who is the Secretary of the Bible Society—and stated to him the above facts; he offered me as many as I wanted for distribution. I went to those Jews who asked me for the Bibles, and took them with me to the gentleman, (Mr. S. T.) who gave to each a Bible, and Psalms and Testament together, both in the German and English languages. The same asked if I could get him a Hebrew one too. As I could less give him that, I went with him to the Secretary, and he said he would send to New-York for one for him. After that I supplied five more families with the same. They read in them; and two came the next day to me, showing me what they had read: the genealogy of our Saviour, the first and second chapters of Matthew. I then marked their Bibles with a pencil, where to read in the Old Testament. The next day they called again, and brought three with them; five came together. As I was not at home, the lady (Mrs. W.) explained several questions to them. On my return, the lady told me she is in hopes that I had accomplished very much, and told me what had taken place; that she had quite a talk with them. The Presbyterian minister happened to call that day on the Rev. Wm. W., and they informed him what had taken place. He said, if so, *he must visit them more*; that he was under the impression that they would not hear. I told him we cannot tell until we try.

On Wednesday, 24th, I called on the same Jews to whom I had explained several passages in the Old Testament. On Thursday, five of the Jews called on me, after a long conversation on the Atonement, in which I referred to the 53d chapter of Isaiah. Being service in the Episcopal church that afternoon, (three o'clock,) I asked them if they would go with me to the church; they said they would; I took a seat with them in the same pew, and showed them the prayers, which were offered in a language they understood, not as they, even those who do worship daily, hardly understand what they do worship. Several of them said, with an expression of woe, that it is too true, viz., what I said. We then parted; they promised me to call on me again, and they did so.

Friday, 26th, I left for C——, Pa.; arrived at eleven P. M. The next day I found six Jewish families here, among whom I found a relative—I think a cousin—of Mr. Piggot. I entered into conversation with him about Mr. P., and discussed several passages of Scripture; among them was chiefly the 22d Psalm. He asked me the meaning of פָּאַרְיְּזֶרְגָּלִי “they pierced my hands and my feet.” He said he thought it meant: “They have buried my hands and my feet.” I told him that they could not bury a part of his body, for they buried his whole body after they crucified and pierced his hands and feet. He said nothing then; but he thought that “we will all get right some day.” He invited me to his house; he was very friendly toward me.

But, to my surprise, I found another Jew, a very intelligent man, Mr. B., to be an entire infidel. He said that he went to hear me both afternoon and evening, and he liked my addresses, but that he could not coincide with me altogether; that such a religion was too much for him, and that he was glad to hear Judaism declining both in Europe and in the United States, and that he only wished that that Christianity which they preach up would have the same end. The only religion he is in favor of is the religion which originated in Germany lately, which is the “Frew Geister,” and only hopes that it may spread largely throughout Europe and the United States.

I found another quite different from the last; he pretended to be an orthodox Jew; showed me that he had provided himself with מצות and meat from New-York for the Passover; and as I began to introduce some questions respecting the above, he at once declined listening, but said: “Oh, we may come on the right track some of these days.” He said: “I am very glad that you called on me;” and thanked me for the visit I paid him, and asked me to call again before I left the place; and I did so.

Friday, April 2d.—Left C——, Pa., at three A. M., by stage, for M——, Pa.; arrived the next day at five P. M. Found no Jews, except two old gentlemen, a father and son. By the appearance of the former I should judge that he was older than seventy, and the latter about fifty; they were English Jews. When I first entered the store, the son looked me in the face, and immediately addressed me in the Hebrew: “**בָּרוּךְ יְהוָה** ‘Are you a Jew?’” I told him that I was, and what my errand was. He said to his father that he could tell as soon as I entered the door. But, as old as they are, they have not thought as yet of the “one thing needful.” They said that they go occasionally to meeting in the Baptist church, and that is pretty much all they do, and did not wish to talk on the subject of religion, for they were too old. He said that he would like to contribute something to the society, but that I must call on him again before I leave. That I could not very well do, for it was the last evening of my stay in the place, and the next morning by seven o’clock must leave for T——; but he begged me that whenever I should come to M—— again, not to pass him without calling on him.

Friday, April 9th, left for T——, Pa.; arrived the same day at half-past eight P. M. Went out next day; learned that there was only one Jew living in the place, and that he was absent. The Rev. J. L., the Episcopal clergyman, furnished me with a large quantity of tracts; but out of all I found only nine, entitled “The one thing needful;” “Christ, the Mediator; or, the Divine and Human Nature in Christ;” and another, “The Lost Soul;” and a few in the German language.

Thus the Lord has strengthened me from day to day, and enabled me through his strength to meet with my brethren after the flesh. May God bless my feeble efforts, and open the eyes and ears of those to whom his Word is spoken, and soon bring them to repent for their sins and unbelief, and “look upon him whom their fathers had condemned to be crucified!”

REPORT OF ANOTHER OOLPORTEUR.

HAVING been requested by you to give you a short account how I am received by my brethren according to the flesh, I shall therefore take the liberty to do so.

I have had the pleasure to meet a man by the name of L——, on the 28th of February. In speaking with him, I perceived that he was one of the lost sheep of the house of Israel. I asked him: "Why do you deal on the Sabbath day?" and he asked me the same question. I answered him: "I am not under the law of Moses, but under the law of the New Testament." At first, he was so angry I could hardly talk with him; but at last, after showing him from the Word of God that the soul that has sinned shall die, and that he is under the curse, and that he can only get free from the curse of the law by the blood of the Messiah, it made a great impression upon his mind. He requested me to call at his house at any time.

On the 1st of March, I called on Mrs. S——. She is a respectable woman; I have had with her many conversations about the crucified Messiah. She asked me whether the Christians believed in the resurrection of the body. I began to explain to her the Apostles' Creed, and she listened, (with another woman by the name of W——,) without moving, while I explained the Word of life. The same day I called on Mr. T. M——, a watch-maker; we had also a short intercourse; I could not stay long with him. I never saw a Jew wishing to find out the truth like Mr. M——. May God bless the words spoken by me to the salvation of his soul!

On Thursday, the 4th, I met again Mr. L——. I had a short conversation with him. He requested me to call at his house on Saturday, and he told me that his brother-in-law is a learned Jew. On Saturday I called on Mr. L——; we had again a long conversation about the Messiah. I explained to him from the Word of God that the Messiah must suffer for our sins, according to Daniel ix. and Isaiah liii. His wife also heard the words spoken by me. She said: "We Jews are quite dark on the subject." His brother-in-law was not at home.

On the 9th, Mr. L—— called at my house. I had again the opportunity to speak from the Word of life, and he told me he had many thoughts about Christianity; sometimes he experiences pain in his head from thinking over the question, Which is the truth, whether the Rabbinical religion or Christianity? and he was obliged to begin to sing in order to get rid of those thoughts. I told him he should pray to God to give him his Holy Spirit, and to be converted and saved. Mr. L—— invited me to his house on the 13th, when I shall be able to speak to him and his brother-in-law. May God have compassion upon them, and pour out his Holy Spirit, that they may acknowledge Jesus as their Messiah and the Redeemer of the whole world!



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